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SEE PAGE 38.



EDITED BY Prof. IDA ELLIS,

A Monthly Magazine devoted to Phrenology, Physiology,
Pathology, Pathognomy, Physiognomy, Pleasure and Profit.

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JANUARY

in the
Phrenological World.

This month started well in the year 1880, for on the very first day, the first copy of the "Phrenological Magazine," edited by A. F. Story, was issued.

On the second day, in 1872, Dr. Donovan died; and on the 5th, at 8 p.m., 1892, the second meeting of the Universal Phrenological Society will be held.

Dr. Gall was prohibited to lecture on the 9th day, 1802, his doctrines being considered dangerous; and the 26th day, in 1879, will be remembered by many as the date on which Mrs. Lydia Folger Fowler died.





LESSONS IN PHRENOLOGY.

LESSON IV.

NOTE.—These lessons do not profess to deal technically with Phrenology, but are intended for those who desire to learn the first principles of the science.—Ed.

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The Groups.

FOR convenience we divide the head into seven Groups of Organs as follow:—1 *Domestic*, 2 *Selfish*, 3 *Aspiring*, 4 *Perceptive*, 5 *Reflective*, 6 *Refining*, 7 *Moral*.

No. 1.—The Domestic Group.

THIS group includes the organs of *Amativeness*, *Conjugality*, *Philoprogenitiveness*, *Inhabitiveness*, *Continuity*, and *Friendship*. These merely produce certain desires or feelings which are common to both animal and man, and do not form ideas.

THEY ARE LOCATED at the back of the head, and when EXCESSIVE the head is full in that part, but when DEFICIENT *vice versa*.

SECTION I.—AMATIVENESS.

We mean by *Amativeness*, attachment to the opposite sex, desire to marry, sexuality, etc.

IT IS LOCATED at the back of the head, being indicated by the fullness and width of the neck, and has two divisions, the central portion giving reproductive love, and the portion towards the ear love for the opposite sex according to the degree of activity. If you are marked:—

DEGREE 1. DEFICIENT.—You are passively continent; almost destitute of sexual love, and have no desire to marry whatever.

DEGREE 2. SMALL.—You are rather averse to the opposite sex; indifferent to caresses, and shocked at any allusion to love; you will not marry for mere love of sex, as you avoid them.

DEGREE 3. MODERATE.—You are lukewarm in love matters; consider love a silly farce, and can live unmarried without inconvenience.

DEGREE 4. AVERAGE.—You have pure amorous desires towards the opposite sex, reveal less love than is felt, and desire to marry.

DEGREE 5. FULL.—You are easily attracted by the opposite sex, also fond of caressing and being caressed; you love with much warmth, and ardently desire marriage.

DEGREE 6. LARGE.—You must love and be loved by the opposite sex, and feel you cannot do without a mate.

DEGREE 7. EXCESSIVE.—You are gross, vulgar, and licentious; treat the opposite sex as mere instruments of passion; miserable if not in their company, the feeling being uncontrollable.

HOW TO CULTIVATE.—Associate with the opposite sex, and endeavour to please them. Admire their good qualities, and overlook their failings. Read love poems, and if married make love to your partner.

HOW TO RESTRAIN.—Avoid vulgar persons. Admire the opposite sex more for their morality and intellect than anything else. Obtain the advice of a phrenologist as to the best course to take in forming a matrimonial alliance.

“Lust not after her beauty in thine heart.”—Solomon.

SECTION II.—CONJUGALITY.

We mean by *Conjugality*, devotion and fidelity to one mate in wedlock.

IT IS LOCATED above *Amativeness*, below *Friendship*, and on each side of *Philoprogenitiveness*, and has two divisions; the portion nearest *Philoprogenitiveness* giving a desire to marry, and the portion towards the ear a desire for one mate only, according to the degree of activity. If you are marked:—

DEGREE. DEFICIENT.—You are fickle-minded in love affairs; a faithless lover, and term the marriage relation slavery.

DEGREE 2. SMALL.—You have not much regard for marriage ties, and consider matrimony a state of bondage.

DEGREE 3. MODERATE.—You desire to marry, but would not feel much grief at the loss of a mate.

DEGREE 4. AVERAGE.—You desire to marry, and are faithful to the one you love.

DEGREE 5. FULL.—You are a faithful and devoted lover; cannot enjoy life completely without a matrimonial mate.

DEGREE 6. LARGE.—You are rather jealous, yet so devoted to your mate that you are blind to all others, and are inconsolable at the death of the one you love.

DEGREE 7. EXCESSIVE.—You idolize your mate; have a great hatred for rivals in love matters, and are jealous to brokenheartedness.

HOW TO CULTIVATE.—You must beware of flirting; seek a mate whose character will blend with your own, and make that person your one ideal. If married, think more of the one to whom you are bound, and less of others.

“Rejoice with the wife (or husband) of thy youth.”—Solomon.

HOW TO RESTRAIN.—You must guard against jealousy, and do not think that all human good is centred in one individual, for there are others around you worthy of your attention.

“Live joyfully with the wife (or husband) whom thou lovest.”—Solomon.

SECTION III.—PHILOPROGENITIVENESS.

We mean by *Philoprogenitiveness*, parental affection; love for children or animals.

IT IS LOCATED above the *Occipital Spinalis*, at the back of the head, and has three divisions; the lower portion giving a desire to caress pet animals, the central love for children generally, and the upper portion a love for one's own offspring, according to the degree of activity. If you are marked:—

DEGREE 1. DEFICIENT.—You literally hate children and animals; will neglect them and term them a nuisance.

DEGREE 2. SMALL.—You take no interest in the young, and are easily annoyed by their childish pranks.

DEGREE 3. MODERATE.—You do not care for pets, but will put up with your own children.

DEGREE 4. AVERAGE.—You are anxious about children, but not indulgent to them, and will often take pleasure in their enjoyment.

DEGREE 5. FULL.—You love children, and take a great interest in their welfare

DEGREE 6. LARGE.—You are a great favourite with children ; if you have none of your own you will adopt some. You can amuse them by the hour, and are greatly grieved at the loss of them ; apt to humour them too much.

DEGREE 7. EXCESSIVE.—You are extremely fond of children and pets ; will indulge their every whim and fancy, and spend unreasonable time for their amusement.

HOW TO CULTIVATE.—Mix more in the society of children, try to please them, be more indulgent and learn to love them.

“Train up a child in the way he should go.”—Solomon.

HOW TO RESTRAIN.—Don't think your children better than others. Be less indulgent. and keep animals in their proper place.

“Chasten thy son while there is hope, and let not thy soul spare for his crying.”—Solomon.

SECTION IV.—INHABITIVENESS.

We mean by *Inhabitiveness*, patriotism, love of home, and domestic ties.

IT IS LOCATED immediately above Philoprogenitiveness, and just below Continuity, and has two divisions, the central portion giving love for home, and the outer portion next to Friendship love of country. If you are marked :—

DEGREE 1. DEFICIENT.—You have no love for home or country whatever, and can leave them without the slightest regret. In fact, you neglect your home, and feel happier away from it.

DEGREE 2. SMALL.—You do not attach much importance to home or place ; are of a roving disposition, and can make a home anywhere for the time being.

DEGREE 3. MODERATE.—You do not grieve much on leaving the homestead, and can make yourself comfortable anywhere under almost any circumstances.

DEGREE 4. AVERAGE.—You prefer home rather than seek elsewhere for comfort, but would leave home to better yourself.

DEGREE 5. FULL.—You love home and country well, and will do much to improve either ; to leave would bring you sorrow.

DEGREE 6. LARGE.—You would reluctantly leave your home and country, and if you did so, you would experience intense sorrow.

DEGREE 7.—EXCESSIVE.—You idolize your home, and would not leave it even for your own benefit, believing there is “no place like home.”

HOW TO CULTIVATE.—You must keep clear of all clubs, etc., and be more content with your own home ; endeavour to add more to home comforts, and let them attract you.

HOW TO RESTRAIN.—Read books of travel, and go away from home, for you should remember that there are places equally good as your home, and well worth seeing.

SECTION V.—CONTINUITY.

We mean by *Continuity*, concentration of thought and feeling ; patience to wait or work.

IT IS LOCATED just above Inhabitiveness, below Self-esteem, and has two divisions, the central portion giving power to apply the mind to one subject, and the outer portion connectedness of thought and feeling, according to the degree of activity. If you are marked :—

DEGREE 1. DEFICIENT.—You are incapable of concentrating your mind upon one thing, and will change like the weather.

DEGREE 2. SMALL.—You are impatient, fickle-minded, and undecided in most things ; you crave novelty and change, and are only an amateur at your trade or profession.

DEGREE 3. MODERATE.—You fail to carry out ideas, your mind being too much divided.

DEGREE 4. AVERAGE.—You can attend to one thing at one time, but are easily diverted from it.

DEGREE 5. FULL.—You are a good plodder, and can attend closely to one thing until finished.

DEGREE 6. LARGE.—You can dwell on things congenial to your nature for any length of time, and will not easily leave a task unfinished.

DEGREE 7. EXCESSIVE.—You are monotonous, absent-minded, and find it impossible to divert your attention from the work you have in hand.

HOW TO CULTIVATE.—Make up your mind to complete one thing at a time, be it ever so small, before you take up another task.

“Meddle not with those that are given to change.”—Solomon.

HOW TO RESTRAIN.—Beware of being monotonous. Seek change and variety of occupation.

SECTION VI.—FRIENDSHIP.

We mean by *Friendship*, companionship, sociability, friendliness, or love of company.

IT IS LOCATED above Conjuality, on each side of Inhabitiveness and Continuity, and has three divisions, the lower portion, joining Conjuality, giving a desire to make friends and be sociable, the central portion, on each side of Inhabitiveness, a desire for the society of the family circle, and the upper portion, on each side of Continuity, a desire for general society and large gatherings. If you are marked :—

DEGREE 1. DEFICIENT.—You are a hermit, incapable of friendly feelings towards anybody, and do not desire to be sociable.

DEGREE 2. SMALL.—You love solitude, caring more for your own society than that of others ; are unsociable and distant, even to your relations.

DEGREE 3. MODERATE.—You do not go out to seek company ; are not very sociable, and therefore have very few friends

DEGREE 4. AVERAGE.—You are sociable and fond of society, but do not make many new friends

DEGREE 5. FULL.—You are very sociable, and make a true friend

DEGREE 6. LARGE.—You are fond of clubs, social gatherings, etc. You easily make friends, and are happiest when in their society, but liable to be led astray by them.

DEGREE 7. EXCESSIVE.—You make friends with anybody, and are consequently often deceived by them ; easily led astray, and quite inconsolable at their death.

HOW TO CULTIVATE.—Mingle more in society, and make friends.

“Thine own friend, and thy father's friend, forsake not.”—Solomon.

HOW TO RESTRAIN.—Do not allow yourself to be influenced so much by others, and remember that one faithful friend is better than twenty false ones. Avoid bad company.

“Make not friendship with an angry man,”—Solomon.

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Poets' Corner.

ORIGINAL poems, recitations, etc., for this column will be paid for at the rate of 6d. per line. Address—Poetical Department.

WHAT IS A KISS?

BLANK VERSE.

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A kiss! What is it? Some say it is the seed
Of rankest poison. Stronger by far than sting
From deadliest serpent shunn'd. "Take heed," say
they,

"For, 'neath the kiss of seeming friend lay slander's
Cruel shaft. Beware, lest in thy youthful joy
And innocence, you trust those wily foxes,
For they will sure alloy and mar your purity."
Thus many sages talk. But can you tell me
What a kiss doth mean? I have heard it spoken
As a sign that two warm hearts doth blend in one;
And that the link which clasps the two-made-one, is
What the eye is to the mind—an instrument."

A kiss! Two lips are joined, two hearts are bound.
Say, is it so? Then why are many, who, though kissed,
So sad? For unity brings strength: strength should
True comfort for the enfeebled weary one: [be
Comfort is lined with joy that knows no sadness,
Then where is that which binds two hearts in oneness,
If sorrow, sighing, sadness, follows kissing?
Or how can kissing fill the heart with gladness,
Where less than love and friendship there resided,
Before the kiss of others crossed their pathway?

OFTEN KISSED.

HUMAN NATURE STUDIES.

ORIGINAL or selected Contributions must be written on one side of the paper only, and are paid for according to their value, immediately on publication. If selected, the date and name of paper must be stated. Rejected contributions will be returned if a large, stamped, addressed envelope is sent with the M.S.S. Address—M.S.S. Department.

Is Singing Beneficial?

IT is asserted, and we believe with some truth, that singing has a tendency to strengthen the lungs and thereby assist in preventing pulmonary complaints. Dr. Rush, an eminent physician, observes on this subject:—"The Germans are seldom afflicted with consumption: and this, I believe, is in part occasioned by the strength which their lungs acquire by exercising them in vocal music, for this constitutes an essential branch of their education. The music master of an academy has furnished me with a remark still more in favour of this opinion. He informed me that he had

known several instances of persons who were strongly disposed to consumption, who were restored to health by the exercise of their lungs in singing."

How to Walk.

NO walk gracefully the body must be erect, but not stiff, and the head held up in such a posture that the eyes are directed forward. The tendency of untaught walkers is to look toward the ground near the feet: and some persons always appear as if admiring their shoe strings. The eyes should not thus be cast downward, neither should the chest bend forward to throw out the back, making what are termed round shoulders; on the contrary, the whole person must hold itself up as if not afraid to look the world in the face, and the chest by all means be allowed to expand. An easy, firm, and erect posture is alone desirable. In walking it is necessary to bear in mind that the locomotion is to be performed entirely by the legs. Awkward persons rock from side to side, helping forward each leg alternately by advancing the haunches. This is not only ungraceful but fatiguing. Let the legs alone advance, bearing up the body.



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Advertisements for our next issue must reach us not later than the 15th of this month.

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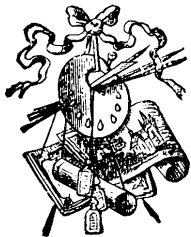
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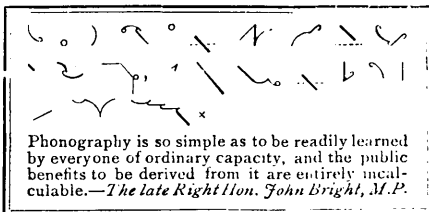
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1891.



The Universal Phrenological Society



COMME IT FAUT.



For the Investigation of Mental Science.



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BENEFITS.

1.—Each member shall be entitled to receive a copy of "Know Thyself" every month, which magazine shall be the acknowledged organ of the Society.

2.—Members may use the initials (M. U. P. S., or U. P. S.) of the Society, so long as they maintain a good character, and keep up their yearly contributions, whether they possess a certificate or not.

3.—Certificates will be granted to members who can write an original essay on Phrenology, (about 400 words); give a character sketch from the Photograph of some well known person; furnish us with the name and address of two references, and remit 2/6 for cost of certificate etc. N.B.—Members of the U. P. S., who are also members of the B. P. A., N. P. A., or F. I., may claim a certificate without passing the above examination on payment of 2/6 for costs.

4.—Members shall be entitled to have their names and address inserted in *Know Thyself* free of charge, in the column set apart for that purpose.

Meetings will be held at the office of *Know Thyself*, 115, Taylor Street, Batley, Yorkshire, on the first Tuesday in each month, at 7 p.m., and a report of same will be published in *Know Thyself*.

ACCOUNTS.

The accounts will be audited at the close of each year, and a balance Sheet forwarded to each member.

CAUTION.

Vigorous measures will be taken against any person using the initials of the U. P. S. who is not a member, or who has forfeited his or her membership by nonpayment of contribution.

ADDRESS.

All communications must be addressed to *Know Thyself* Office, 115, Taylor Street, Batley, Yorkshire.

List of Books

Published and sold by Prof. IDA ELLIS,
'Know Thyself' Office,
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A good Memory is a priceless possession. Its retention and recovery is therefore very important. This little book is valuable for two things. It points out the causes of a bad Memory, and gives careful directions for improvements. The author has not attempted an elaborate treatise, but has written a practical work for all who desire to remember what they see, hear, know, read and do. As a proof of its utility 500 copies were ordered before the work was delivered by the printer. Price 3d., post free 4d.

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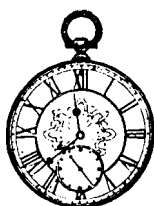
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WE have made arrangements with a noted firm to supply us with a quantity of silver watches, which we will present to our readers on the following conditions. Those who send us 50 or more *Know Thyself* annual subscriptions, singly or in one batch during 1892, will receive a £2 silver watch, and those who fail to reach that number will receive prizes according to the number of subscriptions they procure. Address:—Prizes. "Know Thyself" Office, 115, Taylor Street, Batley, Yorks.



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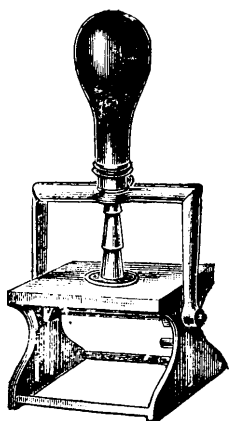


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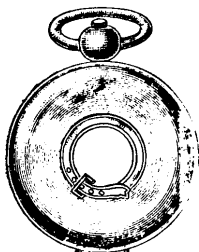


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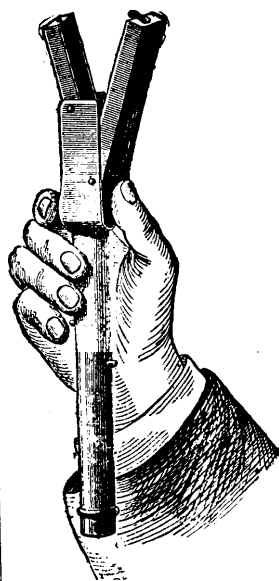
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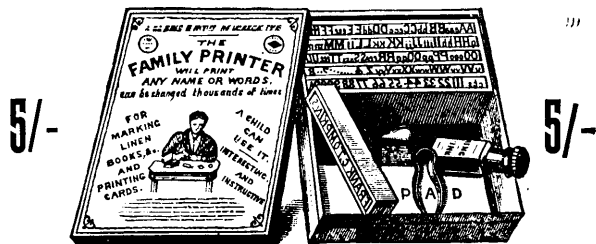
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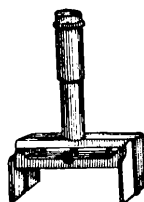
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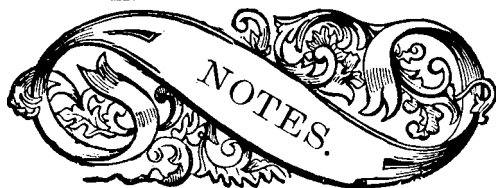
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BY VANDULA.



GOOD morning! Have you used
 P—— Oh, I beg your pardon,
 I mean have you had a merry Christ-
 mas, for the Editoress informs me that
 she entirely omitted to wish you one
 in last number. This has so affected
 her equilibrium that she has given the
 notes entirely into my hands.

* * *

1891 has gone, and we boldly take
 a leap into 1892, trusting and be-
 lieving for greater success than ever, not only for our-
 selves, but for each one of our readers, to whom we
 heartily wish "A Happy New Year."

* * *

Some of our readers will remember our Office Boy's
 indignation as recorded in No. 1, when the prophet
 declared *Know Thyself* would not live three months.
 We are not dead, nor dying, but increasing our cir-
 culation to such an extent, that we hope very shortly
 to increase to sixteen pages. We promise nothing
 great or superhuman, but if phrenologists were to take
 a little more interest in endeavouring to sell it, we
 should soon be able to make it the largest pennyworth
 in the market. One phrenologist alone, last month
 took twelve dozens. Bravo!

* * *

Our readers will note that we have started a Phren-
 ological Society, somewhat different to that of others,
 and we sincerely trust that every person interested in
 the science will become a member. The benefits are
 so great, and the mode of entrance so simple, that it is
 within the reach of all; but,—but only for a short time,
 as a committee will be formed, which will frame rules,
 making it more difficult to join, but for the present it is
open to all.

Come now, let us all protect the science, by forming
 one great body, and thus prove to the world that we
 mean to protect our own interests. Some phrenologists
 will say "I shall wait until it gains more prominence."
 Very well, perhaps *then* an entrance fee will be
 charged, and the examination will be so difficult that
 you will wish that you had become one of the pioneers
 of the Society.

Men travel the country, dub themselves with the
 title of "professor," will *profess* to delineate a char-
 acter from 2d to £2, and then laugh at the foolishness
 of their victims. I overheard a sharper say the other
 day that he thought of opening a room in a busy
 thoroughfare, under the guise of Phrenology, and then
 tell fortunes. Of course he would be a "professor."

Who isn't? We hope the time will shortly come when
 the title of "professor," so far as phrenologists are
 concerned, will be less dragged in the mire.

A gentleman in Dewsbury informed me that a so-
 called professor took a room where he was employed,
 and after taking £40 in fees, deliberately said that he
 thought the people were fools to be so easily gulled.

* * *

The particulars concerning the prosecution of the
 Editoress has spread almost the world over. Prof.
 Haddock, of San Francisco, writes us a lengthy epistle,
 condemning the action of the magistrates. We
 sincerely thank all our well wishers, Mr. Haddock
 included, for their sympathies.

* * *

A delineation of the character and talents of the
 late C. S. Parnell, M.P., and the right Hon W. H.
 Smith, M.P., is the title of a new pamphlet just issued
 by Prof. G. H. J. Dutton, the eminent phrenologist,
 of Skegness. If the portraits of Parnell and Smith as
 printed in the pamphlet are good likenesses, then we
 must congratulate Mr. Dutton on the able manner in
 which he has delineated their characters.

Personally we are not acquainted with the Professor,
 and therefore speak of him as we find him, just the
 same as we should any one else.

Everybody should obtain a copy of the pamphlet,
 whatever their political views may be. It can be
 obtained at *Know Thyself* Office, price 1d., post
 free 2d.

By the bye, Home Rule and no Home Rule has
 been the cry for a long time. Do you believe in
 Home Rule? "Some folk do and some folk don't."
 As for me, I leave Patrick's and Bridget's affairs alone,
 not caring to devote my time to other than the subject
 of human nature.

* * *

The Wolverhampton magistrates gave their decision
 on Monday, December 7th, 1891, in the case of
 Harry Moore, of Morecombe, *alias* Dr. Vint, Pro-
 fessional Mesmerist, and Hypnotist, who was charged
 with unlawfully using pretended hypnotism to deceive
 and impose upon certain of Her Majesty's subjects.
 Among the witnesses for the defence was defendant's
 father, Prof. Mark Moore, Phrenologist. The mag-
 istrates imposed a fine of £22 and costs. Phew!

* * *

Most of us are seduced more or less by the allure-
 ment of titles, of position, of appearance,—those
 eidola of the time which are so much to so many.
 We come to be aware that the world sets a valuation
 on certain externals, and despite ourselves, we fall
 into the habit of rating mankind accordingly. Car-
 ried to excess, this eventuates in a categorical dispo-
 sition of all the folk we meet into compartments,
 neatly labeled "physician," "lawyer," "statesman," or
 "professor," as the case may be, and in always think-
 ing about them and dealing with them with their proper
 and particular compartment in mind. As to ourselves
 it amounts to a constant salaaming to our own image in

its public or professional aspect. Thus our best friend is never quite treated as if he were the Tom of long ago; and we are shy of addressing even our ourselves by our first name. This is hardly an exaggeration of the pitch of professionalism reached by some people.

* * *

Conduct is the expression of character, but character must be the explanation of conduct. If the character be known, it is safe to rest on it as the interpretation of conduct, even where the conduct seems the very reverse of that which we should naturally look for. As Augustus Hare says: "Most people, I should think, must have been visited at times by those moods of waywardness, in which a feeling adopts the language usually significant of its opposite. Oppressive joy finds vent in tears; frantic grief laughs. So inadequate are the outward exponents of our feelings, that, when a feeling swells beyond its wont, it bursts through its ordinary face, and lays bare the reverse of it." A heart may literally be too full for utterance, and one who would fain speak needed words may find it an impossibility to say anything. On the face of it, this silence may seem cruel, but if the character be known as a kindly and generous one, the unlooked-for conduct must be counted as surely in accordance with that character. When we do not know the character, we must look to the conduct for its exhibit; but when we are sure of the character, we must give that the precedence over the strangest conduct. Wise teaching and right living ought to go together; but we should not refuse to accept wise teaching, simply because he who declared to us the truth is not a right-liver.

* * *

Our competitions have been a failure, therefore we shall discontinue these for the present, as very few of our readers enter. B * * * * * represented Bingley, and C * * * * * Chatham, but nobody was successful.

* * *

I am more than surprised that readers of *Know Thyself* have not taken a greater interest in the Watch Competition, and I am ashamed to inform you that no watches were sent as Christmas boxes. We shall continue the offer for a few months, and then, if it is not entered into with a little more interest, the competition will be closed.

* * *

The Astrologer's Journal for December, has 24 pages of, ——— but there, to save time and space, send two stamps to the Editor, 135, Dale Street, Liverpool, for a specimen copy. We cull the following from the above journal:—Under a Tory Government we see that many Astrologers have during this year been heavily fined and sent to prison, including these amongst others:—

Professor Walker, fined £10.

„ Wilson, £5.

„ Henri, fined £33, and sent to prison for two months.

Professor "Herchiel," six months.

Think for a moment of scientific men being sent to prison, in this our day, because they received payment for their useful labour!

* * *

A meeting of students in phrenology was held at "Know Thyself" Office, on Tuesday, December 8th, 1891, when Mr. Ellis explained the objects of the "Universal Phrenological Society," pointing out that it would be for the interests of all persons studying phrenology to join the Society, in order to protect the science from the debasement to which it is now subject. He also pointed out the necessity of phrenology becoming more widely known, and its principles acted upon in daily life.

That the formation of the Society will be fully appreciated is evident from the enthusiastic manner in which its introduction has been received. Mr. E. Clarke made some suitable remarks, expressing his pleasure at the very suitable lines on which it was proposed to work the Society (to which all present unanimously agreed) and he considered that to a person knowing phrenology, it signified nothing what branch of learning or science he intends to study, he would advance and understand the subject much easier, and in less time, than if he knew nothing about this wonderful science of mind and brain. Especially is this so, he continued, with regard to bible students, for then it is assured that the student desires to *know* God, and as man is made after the similitude of God, if that student knows man he will much easier learn the character of God, and phrenology is the key to man's nature.

The discussion to be entered into at the next meeting, which is on Tuesday, the 5th January, 1892, at 8 p.m., will be "The uses of Phrenology." Any person interested in the science is invited to attend.

* * *

The December number of *Human Nature* is to hand, and I must congratulate its editor, Prof. Haddock, of San Francisco, Cal., on the get up, the class of matter it contains, and the degree of push and go style about it. No wonder it is a success. Amongst other items there are interesting articles on Physiognomy Empty Skulls, Lessons in Phrenology, etc. You can procure this interesting Phrenological Magazine by sending a postal order for 2/6 for a year's subscription to 115, Taylor Street, Batley.

* * *

We have been interested in the reminiscences of L. N. Fowler, by Daniel Lamont, as they appeared month by month in the "Phrenological Magazine"; but we are amused to notice that it is again stated with reference to that magazine that "it is the only publication in Great Britain devoted to the science of phrenology." Evidently "Know Thyself" is considered by these persons quite unworthy of recognition seeing that it cannot be from ignorance of its existence that such a statement is made, for we have repeatedly brought it before their notice. Of course they may be among the wise sages who predict for our little monthly

a speedy death, but we would like our readers to compare six 1d numbers of "Know Thyself" with one 6d. number of the "Phrenological Magazine," and then judge for themselves which is most acceptable to the ordinary phrenologist.

* * *

In reply to a number of phrenologists, etc., who have applied to us for the Photo of the Editress, who has lately figured in the Police Courts, charged with being in possession of certain indecent books. We have procured a quantity of Carte-de-visites, which we can supply at 4d each, post free 5d. Address:—*Know Thyself Office.*

Character Sketch of P. T. Barnum.

By Albert E. Ellis, U.P.S. (See Photo on front page.)

IF this is a faithful picture of the late P. T. BARNUM, the noted American showman, he possessed all the qualities of a shrewd and practical man. He was endowed with good vitality, which gave him spirit, animation, enterprise, and capacity to enjoy life. His bones and muscles were strong, consequently he was able to bear hardships under which many a man would have sunk. His love and admiration for the opposite sex was very great, and he was far from being happy when deprived of their society for any length of time; he must have possessed a great regard for, and an attraction to the fair ones, which made him popular in the society in which he moved. His domestic and selfish propensities were full, which gave him full enjoyment of a good diet and other home comforts, much push, energy, and executiveness. He generally accomplished what he made up his mind to do, because he had abundance of courage and determination to overcome obstacles, and carry out his resolutions. He was very perceptive, could take in situations at a glance, and speedily decide as to the best course to be taken with regard to a difficulty. He never wasted his time in useless arguing and reasoning, but would be sharp, short, and to the point in all he said and did. Could have no patience with romance and sentimentalism, but was always ready to admire the utility and practical side of anything before taking any notice of its beauty. He was, however, kindhearted, genial and benevolent, agreeable in conversation and manner, affectionate towards his friends, and possessed a deep love and reverence for divine and spiritual things. He was always respectful, and ready to do obeisance to those he considered above him in any particular.

He did not possess much concentration of thought, and would consequently be fond of change; not at all likely to keep in one position, but fond of aggression, pushing on from one enterprise to another. This love of aggression brought him to the front, and forbade him being content with an inferior position in life, at the same time he did not possess that high opinion of his own powers, which often makes energetic and enterprising men so haughty and overbearing; yet, he had

sufficient dignity to enable him to maintain his position when he had gained it. He had an exceedingly strong will, and tenaciously clung to his own ideas, although he would apparently put aside his own likes and dislikes in order to please others, and thereby gain the end he had in view; for he was fond of applause, and did his best to please the public taste, in which he succeeded. He would not, and could not be driven to do anything, but if left to himself would generally do that which was right and best, under the circumstances. He was hopeful and cheerful, not at all disposed to overlook the bright side of life, but could enjoy fun and merriment in its place; yet always attended to duty with a readiness that bespoke his capacity for insight into such things.

At 18 years of age, Mr. Barnum entered the lists as a general merchant in his native town, at 21, he was found editing the *Herald of Freedom*, in Danbury Conn., and at 26, he was the owner and manager of several shows, etc. He figured before the British public chiefly in this last profession.

Interesting Letters.

MEMORY.

To the Editor.

To scientific minds there is a radical difference between what is *conjectured* and what *is*. Intellectually "Memory is the basis of the intellect." But what is Memory? What is Mind, Soul, Spirit or Matter, for that matter? We conjecture, fall back upon hypothesis, but who shall say they know? Whatever "A. J." really knows about Mind apart from Brains it would be interesting to know. Phrenology knows nothing of Mind or Memory *per se* apart from organisation.

J. A. COATES.

MEMORY.

DEAR EDITOR.—

Will you please allow me to offer a few remarks on this important subject? Your correspondent, "A. J.," last month says, "Those who possess the faculty of good memory are large in those organs pertaining to what they can best remember." Without being drawn into controversy allow me to suggest a less ambiguous method as follows:—Memory. Its nature Definition: the faculty of the mind by which it retains and recalls previous ideas and events. It is not easy to define what bare memory consists of apart from its adjuncts. It seems perfectly clear that in every act of memory there must be a recollection of self: and of self in a certain way, say of perceiving, feeling, and thinking, co-existing with the memory of self, in recalling to the mind the object of event rendered, and this so fills us, that sometimes self is unobserved. It seems to be a law of the mind that the intensity of present consciousness determines the tenacity, strength, or vivacity of future memory;

memory and consciousness are thus co-existing workers together. In this way, from cause to effect, vivid consciousness brings long and clear memory: faint consciousness brings weak memory: no consciousness brings no memory: so, without understanding in some degree, no memory exists. An event impresses upon us a sensation through one of our faculties—for instance: through wonder, grief, gratitude, hate, love, envy, malice, pride, ambition, conceit, affection, veneration, virtue, etc.: and in accordance with the vividness of the consciousness of the sensation so caused, is the memory of the fact. I accept the theory that all the organs which affect the mind do so through the five senses: also that our passions, appetites, physical and phrenological constitution, do in more or less degree help or hinder the memory.

E. CLARKE.

Answers to Correspondents.

CORRESPONDENTS who do not find their letters answered in this column should repeat their questions and send a stamped addressed envelope, when they will be replied to by post. Address—Correspondence Department, *Know Thyself* Office, 115, Taylor Street, Batley, Yorkshire.

LIBRARIAN.—We have repeatedly stated that we will gladly send a copy of "Know Thyself" to any Public Library, Mechanics' Institute, or such like institutions on application.

AMATEUR PHRENOLOGIST.—What is a Phrenological Examination?—It is that examination of the mind and character of the subject, as displayed in the developments of the external organs of the body, more especially of the brain as manifested in the size, shape, etc., of the cranium. To the experienced examiner it shows weaknesses and idiosyncrasies; it lays bare those traits in the character which needs cultivating or restraining; and where proper advice is given and acted upon a marked improvement in the whole character and health of the subject is the result.

Books, etc.,

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"Vital Force, Marriage, Special Hints to the Married," bound together, by R. B. D. Wells	3	6
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by R. B. D. Wells, paper	1	6
Do. Do. cloth	2	0
"Man and his sexual relations," by Prof. John Thompson, complete in 2 vols. at 5/- each, or in one vol.	10	0
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	2	6

"Hypnotism, or Animal Magnetism," by Rudolph Heidenham, M.D.	2	6
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"How to Mesmerise," by Prof. J. W. Cadwell	2	6
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"The American Phrenological Journal," post free 10d., or per year	10	0
"Lectures on Phrenology," by Geo. Combe	6	0
"Brain & Mind," by H. S. Drayton, A.M., M.D. and James McNeil, A.M.	6	0
"Phrenology proved," by O. S. & L. N. Fowler	6	0
"Synopsis of Phrenology," by O. S. Fowler	0	6
"Human Science," by O. S. Fowler, post free	18	0
"Creative and Sexual Science," post free	18	0
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